

THE STARS
TELL THE STORY TOO

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THE STARS TELL THE STORY TOO

*An Interpretation Of The Bible Prophecies
As They Are
Illustrated By The Constellations
And Depicted In Stone
By The Great Pyramid Of Gizeh*

BY
LOUISE KREISCHER

NINETEEN ILLUSTRATIONS

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LOUISE KREISCHER

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THE STARS TELL THE STORY TOO

INTRODUCTION

The brilliant stars lighting up the encircling heavens, with such quiet modesty, and with such wonderful glory were an inspiration to investigate the significance of the constellations.

They seem to illustrate so vividly the stories and prophecies related in the Bible, and these illustrations and these prophecies correspond so accurately with the historic accounts and prophetic forecasts outlined in stone in the Pyramid at Gizeh, that it seems very clear to me, that they all carry the same message.

The Shepherd Kings, who brought monotheism into Egypt, and who built the Pyramid, were evidently impelled to depict in stone the wonderful vision which came to the ancient Hebrews with the spiritual illumination of their receptive thought.

This same vision is beautifully related in the Scriptures, and it is also clearly and accurately illustrated by the constellations as the stars tell the story too.

INTRODUCTION

I wish to express my gratitude to Dr. Clyde Fisher, Honorary Curator of the Hayden Planetarium in New York City, and former Editor of the "SKY," the monthly publication of the Planetarium, and to Mr. Charles A. Federer, Jr., the present Editor,* for their kindness in allowing me to copy illustrations of the constellations from their star maps and charts—some bearing dates of the seventeenth century—and also to Professor E. Walter Maunder, F. R. A. S., Professor G. V. Schiaparelli, and to Dr. Robert H. Baker for much information given in their writings; but my inspiration came entirely from the Holy Bible and from the radiant brightness of the stars.

LOUISE KREISCHER.

Two West Sixty-Seventh St.
New York, N. Y.

*The publication is now entitled "SKY AND TELESCOPE"

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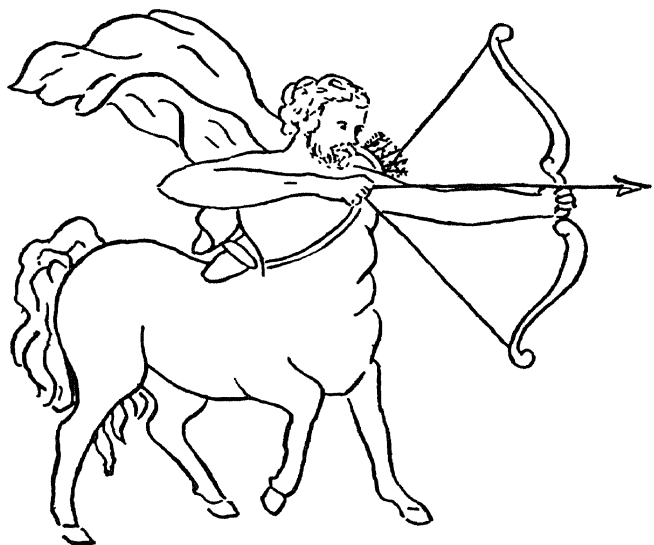
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“THERE WAS LIGHT”





SAGITTARIUS

“THERE WAS LIGHT”

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and *there was light.*”

When this great *spiritual illumination* dawned upon their enlightened thought, it must have come as a startling revelation to those who could grasp its meaning.

Groping in the darkness of materialism for an explanation of the mystery of mundane existence, the perception of the meaning of this *spiritual light*, came to the ancient Hebrews as a revelation of a mighty, omniscient and omnipresent Power, far transcending their limited human abilities in every way.

This illumination revealed to them a spiritual

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Creator of whose presence they had hitherto been unaware.

They did not comprehend it through human reason; it was "an inner voice," an unshakable conviction, and their recognition of this omnipotent, spiritual Power sustained them through all their greatest persecutions and hardships, because it was an understanding of the presence of "God within". It was a part of themselves, of their spiritual identity as children of God, and as they realized that they were heirs of God, they became conscious of their inheritance of His rich blessings, Their gratitude and joy were unbounded as the Scriptures recount.

This "feeling" after God as St. Paul says, enabled them to "find" Him, though He was not far from every one of them, and being so imbued with this understanding and faith and trust, they *found* Him to be a "very present help in trouble," and they discovered that they could rely on His presence to protect them and uphold them under every trying circumstance.

This was proven in their experience at the time of the Flood, when "Noah found grace in the eyes

"THERE WAS LIGHT"

of the Lord," and as he obeyed this "inner voice" and "did, according to all that God commanded him, *he only remained alive and they that were with him in the ark.*"

Abraham, Jacob, Moses and many others of the "seed of the promise" were so "in the Spirit," as St. John calls it, that they were attuned to God's guidance, and unobscured by human limitations, they had the spiritual vision to foresee the future advent in the flesh of the Saviour of the world, and they could predict, as a divine revelation, that the same "light" which they perceived, at that period, would surely appear, in the future, to lighten (enlighten) those who would be looking for the Redeemer of mankind.

This prediction came to pass when the child, Jesus, was brought into the temple at Jerusalem, where Simeon took him up in his arms and blessed God for this Saviour, who was to be

"a light to lighten the Gentiles and the
glory of Thy people Israel,"

and Anna, the prophetess, "coming in that instant gave thanks likewise unto the Lord, and spake of

him to all them that looked for redemption in Jerusalem."

Jeremiah, with unquestioning confidence in his convictions, prophesied, that

"the days come, saith the Lord, that
I will raise unto David a righteous
Branch . . . THE LORD OUR
RIGHTEOUSNESS;"

and Isaiah, who acknowledged that the people of that period, that formerly walked in darkness "have seen a great light," foretold that

"there shall come forth a rod out of
the stem of Jesse, and a Branch shall
grow out of his roots: and the spirit
of the Lord shall rest upon him, the
spirit of wisdom and understanding."

Indeed, the name of the birthplace of this "man of peace" was definitely foretold in the prophecy of Micah, which was written five hundred years before his advent. It reads as follows,

"But thou, Bethlehem Ephratah,
though thou be little among the
thousands of Judah, yet out of thee

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shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

When the time arrived for the fulfillment of this prophecy, Mary, the mother of Jesus was living in Nazareth and not in Bethlehem.

However, the Roman Emperor decreed that all the world should be taxed and that each person should go to his native city to enroll. Therefore, Joseph took Mary with him to Bethlehem, thereby verifying Micah's prophetic foresight.

The divinely inspired authors of the four Gospels in the New Testament give repeated testimony to the fulfilling of the promises of old, and it is said that on the day of Jesus' crucifixion twenty-four prophecies were fulfilled within twenty-four hours.*

*Matthew I:22, 23
Matt. IV: 14-16.
Matt. XII: 17.
Matt. XXI: 4.
Matt. XXVII: 35.
John XV: 25.
John XVIII: 9.
Luke XXI: 22.

Matt. II: 15, 23.
Matt. VIII: 17.
Matt. XIII: 35.
Matt. XXVI: 56.
John XII: 38.
John XVII: 12.
John XIX: 24, 28, 36.

THE STORY IN THE SKY

Surrounded by pagan idolaters and spiritually dull neighbors the responsibility of preserving and recording these primitive mighty revelations and experiences for future generations must have been a serious problem for the early Hebrews, for they had to depend, at first, on oral transmission, from father to son, and even at the time of the "writing prophets" there were only a few families which exercised the profession of scribes. In the First Book of the Chronicles we find a reference to the "families of the scribes which dwelt at Jabez, the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab."

But the importance of preserving God's messages for posterity was so clear to these Hebrew shepherds, whose ceiling was the dome of heaven that they naturally turned to the familiar stars, to depict the story in the sky for the benefit of their children and for future generations.

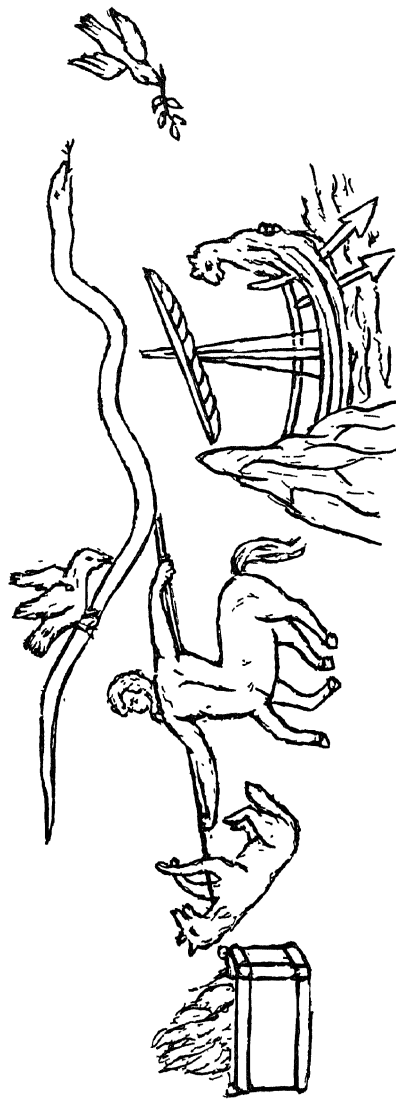
As they "tended their flocks by night" they saw

"THERE WAS LIGHT"

that "in the infinite meadows of heaven blossom," with reliable regularity, "the lovely stars, the forget-me-nots of the angels,"* and these familiar and friendly stars were so dependable and unchangeable that they must have considered them trustworthy messengers to carry forward the record forever, for "the heavens would declare the glory of God; and the firmament shew His handywork" to the end of time. And so, we have to-day the story in the sky, and these star pictures as outlined in the constellations are a record which follows closely the Bible narrative in words and the prophecy in stone of the Great Pyramid of Gizeh.

These three methods of portraying the spiritual vision which came to their enlightened thought have been perpetuated in these enduring accounts; each one corresponding accurately with the others and verifying them in every detail.

*Longfellow



THE SHIP (ARK) RAVEN DOVE CENTAUR ANIMAL AND ALTAR

THE OLDEST PICTURE BOOK

A chart of the constellations, particularly a colored one, which may be obtained at any Planetarium, is a fascinating picture book, illustrating the old, old Bible stories, and to commit to memory the positions of the various groups of stars which indicate the constellations, so as to recognize them in the sky, is a reassuring reminder whenever we observe them, that

“every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

No matter where or from what place we observe them, they preserve the same relative positions with respect to one another, and as we behold these twinkling points of light shining down from their serene heights, we recall the shepherds' tales of long ago and we may endeavor to catch the meaning of the stories they unfold.

In the portrayal of the Flood, which corresponds with great accuracy to the account as given in Genesis, there is shown the Ark, the great ship

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Argus, or Argo Navis, as cited in Claudius Ptolemy's *Almagest*, written about 150 A. D. which was the earliest complete catalogue of the stars. Not far from the Ship we find Columba, the Dove, and on the other side is Corvus, the Raven, both near enough to the Ark, to be included in the picture, — as is also the figure of a man, Centaurus, about to make an offering of an animal on the Altar, which Altar is so situated that the Milky Way rises from it like smoke. There could not be a more vivid illustration for the story of Noah and the Ark related in the sixth, seventh and eighth chapters of Genesis.

PROPHET ASTRONOMERS

It is very evident to those who read the record in the scriptural narrative, which was written during the period when the stars were being arranged into constellations, that the ancient prophets, seers and poets had an intimate knowledge of astronomy and in their quick response to divine revelations, they recognized that the lights in the firmament of the heaven were not solely "to divide the day from the night;" but they should also be for "signs, and for seasons, and for days, and years."

SIGNS

These "signs" of the Zodiac are twelve equal divisions, named for the constellations, which are regions in the sky or celestial sphere, bounded by arbitrary lines and all included in the Zodiac, which is an imaginary band encircling the heavens, in which the constellations are found. They are useful to denote the locations of stars, as for instance, to state that the star "Spica" is in the constellation "Virgo" indicates where it invariably may be found.

There are three minor constellations grouped around each of the twelve major constellations in the Zodiac, making thirty-six minor and twelve major constellations—forty-eight in all.

With comparatively few stars, visible to the unaided eye, for there were no telescopes at that period, it is marvelous, with what ingenuity the figures in the constellations were arranged around the stars to portray the stories.



VIRGO — THE VIRGIN

VIRGO

The most startling picture is the constellation, called in nearly every language, "the Virgin," who was to bear a son whose name was to be called, Immanuel or God with us.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

This son, the seed of the woman, was to be the "Branch—THE LORD OUR RIGHTEOUSNESS," and in the constellation, Virgo or the Virgin, we find the brightest star Spica in the ear of corn or wheat—the seed of the promise—which she holds in one hand, while in the other is the Branch, whose future appearing Isaiah, Jeremiah, Micah and Zechariah definitely foretold as an undoubted coming event.

"I will bring forth my servant the Branch."

"Behold the man whose name is The

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Branch; . . . he shall build the temple of the Lord.”

One of the minor constellations grouped around the Virgin is a figure of a woman holding a child in whose brow a bright star shone at the time of the Nativity, according to Ptolemy.*

Albumazer, the Arabian astronomer, who was not a Christian, writes that the Persian name for the woman denotes a pure virgin and the boy's name was IHESU in Hebrew and Christos in Greek.

It is related in the Zend Avesta that Zoroaster who is supposed to have been a disciple of Daniel taught the Persian magi that when they would see a new star appear in the constellations of Virgo, they should go and worship the Great One whose birth it announced.

The ancient prophets had the spiritual vision to predict the appearing of the celestial sign of the Saviour of the world, and the watchful shepherds at the time of the birth of Jesus heard “the good

*“This very ancient figuring reappeared in the Middle Ages as the Virgin Mary with the child Jesus, Shakespeare alluding to it in *Titus Andronicus* as ‘the Good Boy in Virgo’s lap’.” R. H. Allen.

"THERE WAS LIGHT"

tidings of great joy that unto them," and to all, "was born that day in the city of David, a Saviour which is Christ the Lord," and they said to one another, "Let us now go, even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

They had the divine perception to see that his star in the East was the fulfilling of prophecy and they came from afar to worship the babe in a manger which was to be a "sign unto them."



THE WISE MEN WHO SAW THE STAR

SCORPIO

The conflict between the serpent, "that venomous beast," typifying all that is mortal and of the earth, earthy, and the seed of the woman, between "whom there shall be enmity," is shown in two groups of constellations quite near Virgo.



The nearest group figures a man, Ophiuchus, the seed of the woman, with his left foot pressed firmly down upon the head of the Scorpion whose tail is curled up to sting him in the right heel.

THE STARS TELL THE STORY TOO

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

However, Ophiuchus, the Serpent-holder, is holding back a huge snake, "Serpens," which is coiled around his body and which is stretching up nearly to the Zenith in its attempt to reach Corona, the Crown; but he is strangling the snake (Satan) and is gaining the victory.

This picture prophecy came to pass in actual experience when Jesus said to the "seventy" that he gave them power to tread on serpents and scorpions and over all the power of the enemy; and nothing should by any means hurt them. He also "called his twelve disciples together, and gave them power and authority over all devils and to cure diseases."

The perpetual struggle between the Christ and the carnal qualities, between the spiritual and the human, in each individual, is symbolized a second time in the figure of Hercules, called, the Kneeler, treading down the Dragon's head.

"THERE WAS LIGHT"



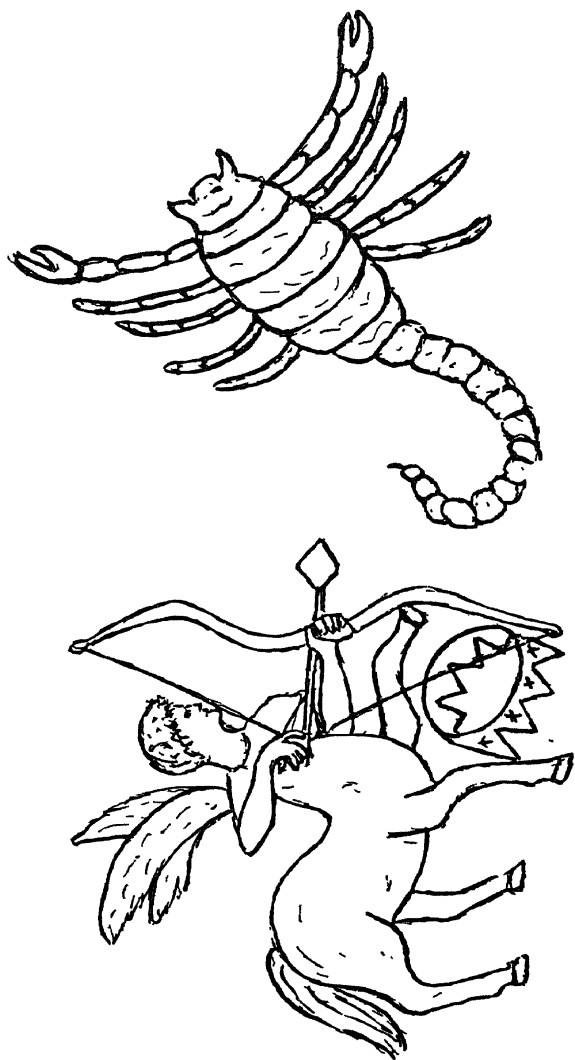
The first picture suggests that in spite of the wounds of battle Ophiuchus persists in the struggle to prevent the serpent from gaining the Crown and, in the case of Hercules, the Great Red Dragon is forced to succumb under his foot.

"And the great red dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth."

THE STARS TELL THE STORY TOO

Thus it is evident from these two skygraphs which agree in every detail with the Bible narrative that the conflict will eventually end in victory over the beast or the carnal qualities in all their forms.

SAGITTARIUS AND SCORPIO



SAGITTARIUS AND SCORPIO
FROM JOHANNES BAYER'S URANOMETRIA MDCIII

SAGITTARIUS

Lest the message predicting the total destruction of scorpions, serpents, devils and all material evils by the forthcoming Branch, be not fully realized there is the arresting constellation Sagittarius, the Bowman or Archer, the arrow in whose bow is pointing directly at the heart of the Scorpion to annihilate it.

This centaur indicates a two-natured being—the son of man (woman) according to the flesh, and the Son of God according to revelation—“whose arrows are sharp in the heart of the King’s enemies”—a pictorial intimation of the triumph of Christ over the power of the enemy, which is again typified by the venomous beast, thus “abolishing while still in the flesh, the enmity” which had caused continued conflict between the serpent or wholly carnal conception of mortality, and the seed of the woman.

This “seed” was to rise triumphant above the merely material view of creation, through the spiritual understanding of the universe and man,

as having been "made in God's image and likeness," *having a wholly spiritual origin*, which is so clearly related in the first chapter of Genesis.

This first chapter and three verses in the second (in which God is named Elohim) is the history of the divine Creation, as revealed through *spiritual illumination*.

The other story of creation in the second chapter of Genesis, which is the oldest Hebraic legend, shows that in their first feeble attempts to find "The Creator" (here called Jehovah), the very ancient peoples imagined Him to be an enlarged superman, subject to wrath, revenge and variable *human qualities*.

However, this false idea was entirely transformed by Ezra, Amos, Obadiah, Hosea and other minor prophets and teachers, who had developed the more spiritual sense of creation as it is given in the first chapter of Genesis.

The Elohistic and the Jehovistic narratives are two fundamentally different accounts in these two chapters, and in some other instances throughout the book. But when the dates of their inditing are known, and in the light which the New Testament

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sheds upon them, their contradictions are explained away.

To clear up the "mystery of iniquity," and to destroy that "Wicked" (which is the human or non-likeness of God) with the "brightness (light) of his coming" was the mission of Jesus Christ, the "Branch," and it is amazing to see how completely and comprehensively, the simple outlines in this unusual constellation convey correctly and clearly the complex story.

Sagittarius or the Archer combines the two theories of creation in one figure and he also represents the "new man," whose mission it was to "break down" the prevalent dividing and differing opinions in the first and second chapters of Genesis.

In the second chapter of Paul's Epistle to the Ephesians, he speaks of "Christ Jesus who hath broken down the middle wall of partition between us; (the separating opinions) for to make in himself of twain one new man, so making peace . . . that he might reconcile both unto God in *one* body . . . having *slain* the *enmity*," and in Science and Health with Key to the Scriptures, Mary Baker

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Eddy, whose spiritual vision revealed to her this dual appearing and its explanation, says

“Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. . . .

Jesus was the son of a virgin. He was appointed to speak God’s word and to appear to mortals in such a form of humanity as they could understand as well as perceive. . . .

The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God’s spiritual, eternal nature. The name is synonymous with Messiah, and al-

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ludes to the spirituality which is taught, illustrated and demonstrated in the life of which Christ Jesus was the embodiment. The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike."*

"For there is one God and one mediator between God and men, the man Christ Jesus, and God will in very deed dwell with men on the earth."

These revelations which have come to the spiritually-minded from "the beginning," when "God, Spirit said, Let there be light," up to the present day, are continuing proofs of the perception of the presence of "God among men" to all those that look for the Redeemer of mankind.

*Science and Health, with Key to the Scriptures pages 332-333.

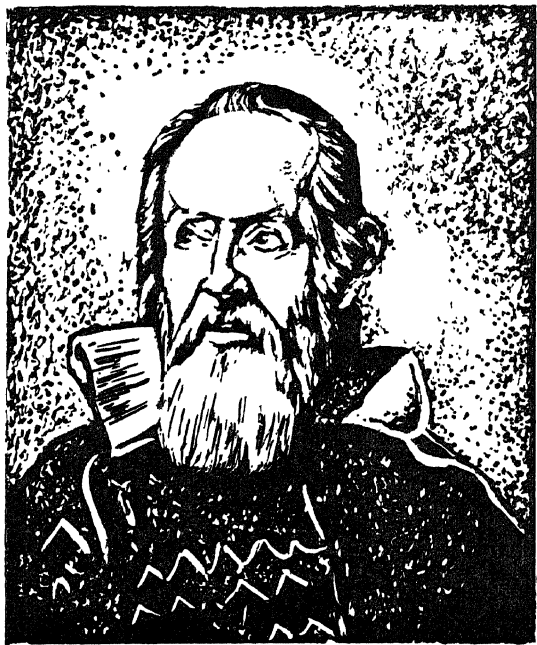
VIVID ILLUSTRATIONS

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

In beauty of expression and sublime poetry few, if any, approached the great Hebrew writers, certainly none surpassed them, but it required spiritual elevation of thought, to illustrate in the “new light,” the universal redemption of mankind through the “Spirit,” in a way that could be understood by those who still believed in the Adam-Eve story wherein man is supposed to have been made of dust.

The illustrations for this illuminating history depicted by the constellations in the Zodiacal girdle of the starry heavens, which encircles the entire globe can be perceived by all peoples of the world who have eyes to “see” its meaning and it is an enduring monument to those devoted, consecrated and intelligent illustrators of thousands of years ago.

ASTRONOMY IN THE BIBLE



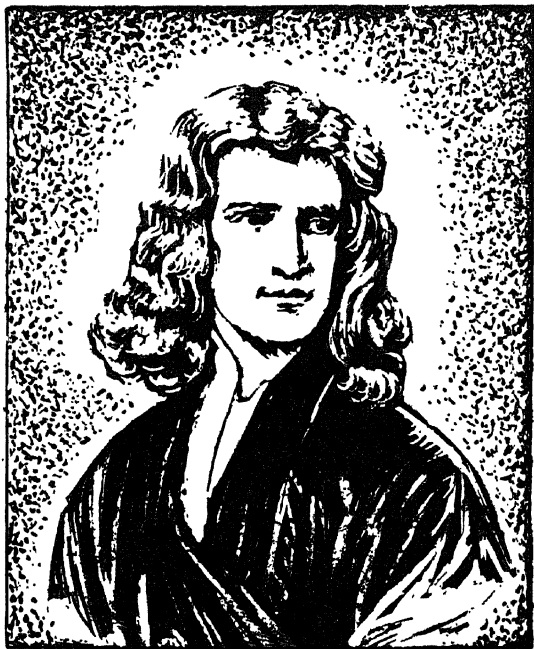
GALILEO

GALILEO GALILEI (1564-1642) with his first telescope discovered the four large moons of Jupiter, the phases of Venus, the craters on the moon and sun spots. He made the first thermometer and discovered the laws of the pendulum.



KEPLER

JOHANN KEPLER (1571-1630) a great German astronomer who in the late 16th and the early 17th centuries formulated the three basic laws of planetary motion.



NEWTON

SIR ISAAC NEWTON (1642-1727) made three of the greatest discoveries in the history of scientific thought; the composition of light, the differential calculus and the law of gravitation.

ASTRONOMY IN THE BIBLE

In 1609 Galileo was the first to use the telescope for celestial observations. He found it a valuable aid in the study of the stars and with it he discovered four of the satellites of Jupiter. At about the same period, Kepler formulated his three great laws of planetary motion, and a little later, Sir Isaac Newton discovered, in the falling apple, the universal law of gravitation; all of which is the basis of the advanced astronomy of to-day.

Before the time of Galileo, however, the early Greeks were able to determine the positions of many heavenly bodies with the invention of their graduated instruments and also through the development of geometry and trigonometry. Eudoxus of Knidus 408-355 B. C. and Hipparchus, who discovered the precession of the equinoxes about 125 B. C., were well-known stellar observers who added their contributions to the understanding of the astronomy of that age.

But there was an even earlier knowledge of the stars which dated back to the time when the Old Testament was being written, during which period

the constellations were being designed in the Zodiac, and that the ancient Hebrews had this knowledge is clearly shown by their intelligent references to the stars, as recorded in the Bible.

Isaiah, Ezekiel, Job, Amos, Micah, David and Solomon are but a few whose writings indicate a knowledge of astronomy, and Homer who lived about the time of Solomon, shows that the Hebrew names were accepted by the world in general, by mentioning in the *Odyssey*, without further explanation, the constellations of the Pleiads, Orion and the Bear.

Aratus of Soli, a Cilician, educated in Athens, in *The Phenomena*, 270 B. C., gives the first complete description of the constellations, as we know them, and it is he to whom St. Paul refers in his speech on Mars Hill, as "certain of your own poets".

"To God alone we dedicate our song,
To leave Him unadored, we never dare;
For He is present in each busy throng,
In every solemn gathering, He is there.
The sea is His, and His each crowded port;
In every place our need of Him, we feel;
For we His offspring are."

Job who is credited with having helped to build the Great Pyramid of Gizeh, speaks familiarly of the Crooked Serpent, and of Leviathan, which is supposed to be Cetus the Sea Monster.

During his struggle to justify himself and to lay the blame for his afflictions on the Lord, his friends constantly reminded him of his own human impotence and of the perfection of the Almighty, who was as high as heaven. Zophar, the Naamathite, asked him what he could do under these conditions, except acknowledge the omnipotence of God, and he was advised by Eliphaz, the Temanite, to "behold the height of the stars, how high they are."

From this it is evident that the early Hebrews were conversant with the stars and were impressed with their magnificence. Job not only listened to his friends but he heeded that "inner voice" which helped him to perceive the blessings of the Lord.

SIGNS SEASONS DAYS AND YEARS

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons and for days and years.”

The familiar questions,

“Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?”

and

“Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?”

also show Job's astronomical lore.

The rising of the Pleiades above the horizon just before the sun appears, which is called the “heliacal rising” took place in Job's day in the month of April and they heralded the return of spring when the song of birds, the budding blossoms and the tender green of grass and leaf announce the joyous arrival of the awakening season of fragrance and song.

These signs of renewal must have been attributed to the "sweet influences of the Pleiades" and the inquiry as to Job's ability to "bind" or hold back their sweet influence not only proves his knowledge of astronomy but his thoughtful consideration of the significance of the constellations.

In the second question Job is asked if he can bring forth Mazzaroth, or the twelve signs of the Zodiac, as it is given in the marginal notes of our Bible, or cause them to appear in the sky simultaneously with the corresponding seasons—spring, summer, autumn and winter.

The query means, canst thou cause the earth to rotate on its axis in its revolution around the sun, in its orbit, so that the constellations and signs of the Zodiac appear with mathematical precision, coincident with the arrival of the returning successive seasons?

Mazzaroth is the Hebrew word for Mizrata used in the fifth tablet of the Babylonian Creation Epic, translated into English as follows,

"He (Marduk) made the stations for the
great gods;

The stars, their images, as the stars of the
Zodiac, he fixed.

THE STARS TELL THE STORY TOO

He ordained the year, and into sections
(Mizrata) he divided it;
For the twelve months he fixed three
stars."

Mizrata means the divisions or seasons which return with the appearing in the sky of their corresponding signs of the Zodiac; so that here the stars are the *signs* for "seasons" and the heavenly bodies also determine with ordered regularity each succeeding "day" and "year."

As they watched during the entire three hundred and sixty-five days for the heliacal rising of these morning stars in their orderly procession and depended on them to indicate to them the returning seasons, the Hebrews knew from their appearing in the sky when it was the time to plough, the time to sow, the time to reap and the beginning of the winter season.

Their idolatrous neighbors worshiped many gods, as is seen in the Babylonian Creation Epic which false notion was, no doubt, repeatedly suggested to the Hebrews and although they were definitely forbidden to worship idols or the sun, the moon and the stars, they disobeyed these com-

mandments constantly. Moses admonished them repeatedly and to all Israel he said,

“Take ye therefore good heed unto yourselves; . . . lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them,” but “Hear, O Israel; The Lord our God is *one* Lord.”

These were much needed and not always heeded warnings and in the Bible we find numerous instances where failure to adhere to the new doctrine of monotheism caused many kings as well as commoners to “fall from grace” with attendant disastrous results.*

*Jud. II: 11
Jud. III: 7
Jud. VI: 10

I Kings XVI: 31, 32
I Kings XXII: 53
II Kings XXI: 3

II Chron. XXVIII: 2
Hosea XI: 2



BOUNDARY-STONE IN THE LOUVRE, APPROXIMATE DATE, B C. 1200.
(From a photograph by Messrs W. A. Mansell.)

PRIMITIVE ASTRONOMY

According to tradition, as far back as the time of Adam, Seth and Enoch, his sons (descendants) inscribed upon two pillars; one of brick and one of stone, (the Great Pyramid) the names, meanings and science of the stars with their divisions of the Zodiac, and there was also a very primitive astronomy in Asia, among the Semites of Arabia, and among the Indians of Vedic times, and the Chinese of the first dynasty.

But the impression made upon their contemporaries by the Hebrews was widespread and their naming of the constellations was generally accepted.

Greek coins of the time of Solomon, about 1000 B. C. often bear the figure of a bull, a goat or a lion, similar in outline to the constellations and the Babylonian Boundary Stones, used to mark off the land, show that the Babylonians knew of our constellations in the twelfth century B. C. while Israel was under the Judges. One of these Boundary Stones in the Louvre Museum in Paris, shows figures of the Seagoat, the Ram, the crescent moon, stars and other astronomical symbols.

THE STARS TELL THE STORY TOO

Their wise men were publicly lauded above all others and in the fourth chapter of the First Book of Kings it is acknowledged that Solomon's wisdom excelled the wisdom of all the children of the East country and all the wisdom of Egypt. For he was wiser than all men, and in the book called the Wisdom of Solomon, in the Apocrypha, Solomon enumerates many instances of God's gift to him of wisdom and understanding, giving God the glory and showing unmistakably that he understood the 26th verse of the first chapter of Genesis wherein the real man was made in God's image and likeness quite unlike the flesh, blood and bones man of the second chapter of Genesis. Solomon says,

"For He hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements: The beginning, ending and midst of the times: the alterations of the turnings of the sun (solstices), and the change of seasons: The circuits of years, and the positions of stars:

ASTRONOMY IN THE BIBLE

For wisdom . . . taught me, for in her is an understanding spirit, . . . and a pure influence.

For she is the brightness of the everlasting *light*, the unspotted mirror of the power of God, and the image of His goodness."

Indeed, so impressed were the heathen contemporary peoples with the vision of the future advent of him whose mission of love was to bring such new and different commandments for salvation that they copied many of the Hebrew customs and accepted some of their religious observances, particularly in the matter of keeping the Sabbath. Horace, Persius, Juvenal, Ovid, Tibullus, and others speak of the Sabbath-keeping as universally known and Josephus says,

"The multitude of mankind itself have had a great inclination of a long time to follow our religious observances: for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatesoever, whither our custom of resting on the

THE STARS TELL THE STORY TOO

Sabbath day hath not come; they also endeavor to imitate . . . our fortitude in undergoing the distresses we are in, on account of our laws; and what is here matter of the greatest admiration, our law hath no bait of pleasure to allure men to it, but it prevails by its own force; and as God Himself pervades all the world, so hath our law passed through all the world also."

This custom of keeping the Sabbath is beautifully expressed by Disraeli as follows,

"When the sun set the sabbath was to commence. The undulating horizon rendered it difficult to ascertain the precise moment of his fall.

The crimson orb sunk below the purple mountains, the sky was flushed with a rich and rosy glow. Then might be perceived the zealots, proud in their Talmudical lore, holding the skein of white silk in their hands, and announcing the approach of the

sabbath by their observation of its shifting tints. While the skein was yet golden, the forge of the armourers still sounded, the fire of the cook still blazed, still the cavalry led their steeds to the river, and still the busy footmen braced up their tents, and hammered at their palisades. The skein of silk became rosy, the arm-ourer worked with renewed energy, the cook puffed with increased zeal, the horsemen scampered from the river, the footmen cast an anxious glance at the fading light.

The skein of silk became blue; a dim, dull sepulchral, leaden tinge fell over its purity. The hum of gnats arose, the bat flew in circling whirls over the tents, horns sounded from all quarters, the sun had set, the sabbath had commenced. The forge was mute, the fire extinguished, the prance of horses and the bustle of men in a moment ceased.

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A deep, a sudden, an all-pervading stillness dropped over that mighty host . . . It was night; the sacred lamps of the sabbath sparkled in every tent of the camp, which vied in silence and in brilliancy with the mute and glowing heavens."

Although the Hebrew nation was insignificant in comparison with its powerful neighbors, the wisdom and understanding which followed their spiritual illumination were an inspiring influence and changed many of the customs of the people of the then-known world and quite a number of these people that perceived but dimly before Christ, B. C. did indeed see a great *light* which appeared at the advent of Jesus the Christ, in the year of our Lord, A. D., when the prophecy depicted in the sky and the promises in the Bible narrative together with the corresponding record of the Pyramid of Gizeh "came to pass," changing the old method of reckoning time, and marking the beginning of this era of "light" which started from the first year of our Lord, (A. D.) the appearing of the Branch whose advent was heralded by a star.

DAY

“And the evening and the morning
were the first day.”

The evening was the beginning of their day for the Hebrews, as well as for the Italians until the commencement of the past century, and this custom is still followed by the Mohammedans. Their new day *began* with the setting of the sun, therefore the early hours at the *commencement* of their day overlapped the *closing hours* of our calendar day, the corresponding time in both cases being called the “evening.”

The moon however regulated the length of their month. Instead of the 29th day of the month ending at midnight which is the close of our day of twenty-four hours; for them, the duration of the 29th day expired with the setting sun; so, that the “evening” was the beginning of their 30th day, whereas it is the time approaching the close of our 29th day.

In order to determine the length of the month, the Sanhedrim would convene, after sunset at the

completion of the 29th day of each month to hear the reports of those who had been appointed to watch for the "new moon." If it appeared, that month was considered to have had twenty-nine complete days, but if it was not seen, the Sanhedrim declared the "evening" of their next day, twenty-four hours later, to be the beginning of the first day of the next month; thereby adding another day to the current month, making that month thirty complete days long.

In the course of time this method proved to be inadequate because the sun as well as the moon had to be considered to make the twelve months fit into a full year. Therefore, the number of days in the months had to be increased in order to fill out the year of three hundred and sixty-five days, as it is reckoned by the earth's revolution around the sun. A thirteenth month was occasionally added and on account of these irregularities the calendar had to be frequently rearranged.

The most drastic change was made in 46 B. C. by Julius Caesar, and our present calendar in which the leap years occur at somewhat different intervals in order to make the seasons and their seasonal

months concur, was introduced into Italy in 1582 by Pope Gregory XIII; but it was not accepted by Protestant countries for many years. Germany did not use it wholly until 1774 and it was not until September 1752 that it was adopted in Great Britain by act of Parliament. Russia and Roumania did not discard the Julian calendar until 1918-1919.

However the custom of the very early Hebrews of reckoning time by the lunar month explains the designation, in the Bible, of the "evening" as being the "beginning" of the day.

"And the evening and the morning
were the first day."

OTHER SKY EVENTS

When however, according to Amos and Joel, the "earth was darkened on a clear day" and the "sun turned into darkness, and the moon into blood," these consecrated observers of celestial events were certainly reporting eclipses of the sun by the moon, and of the moon by the earth's shadow.

It is recorded on tablets of stone by contemporary historians that five eclipses of the sun oc-

THE STARS TELL THE STORY TOO

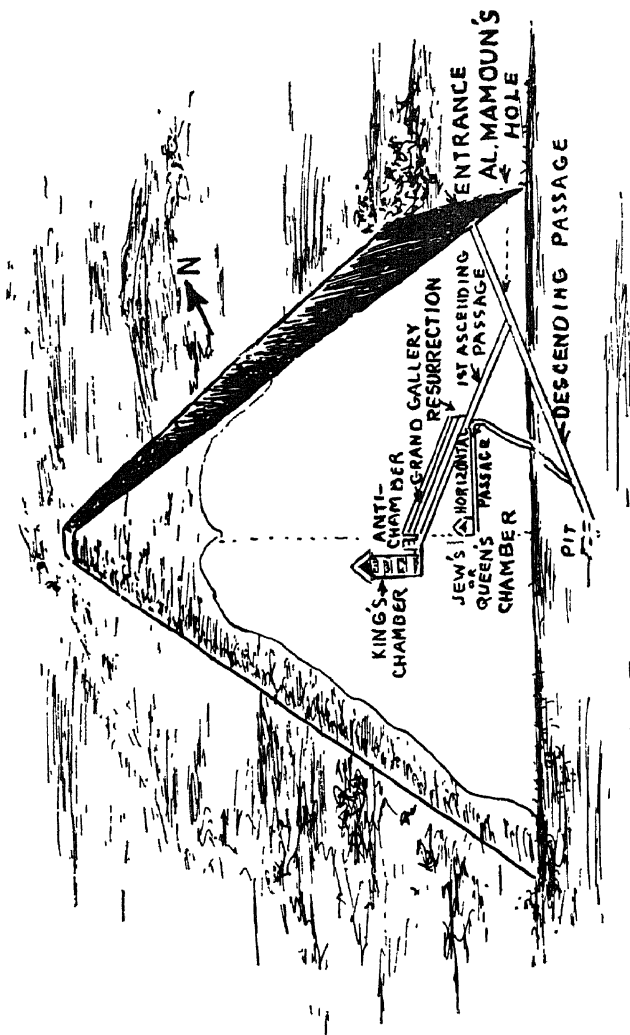
curred in Palestine and Mesopotamia and in Judaea in the times of the Old Testament and it is to these eclipses that Isaiah, Ezekiel, Joel, Amos and Micah undoubtedly refer.

In the year 831 B. C. at noon, there was an eclipse of the sun in Judaea, which was during the time of Joel and Amos. Amos writes of "the sun going down at noon" and Joel tells of "the wonders in the heavens and in the earth, blood, and fire, and pillars of smoke," which are usual accompaniments of an eclipse, although the astronomers of to-day use more technical terms.

Micah and Ezekiel speak of "the day being dark when the sun went down and of "the moon not giving light," and in *Paradise Lost*, Milton explains "the flaming sword which turned every way to keep the way of the tree of life" in the Garden of Eden as having been a comet, streaking down the evening sky.

"High in front advanced,
The brandished sword of God, before
them blazed,
Fierce as a comet."

THE GREAT PYRAMID OF GIZEH



THE GREAT PYRAMID OF GIZEH

THE GREAT PYRAMID OF GIZEH

The third enduring account of the wonderful vision, narrated in stone for the benefit of future generations, is the Great Pyramid of Gizeh, situated ten miles west of Cairo, on the border of the land of Egypt.

The time of its erection has been ascertained through astronomical calculations to have begun in the year 2170 B. C. under the reign of the Shepherd Kings, who invaded Egypt about that date and overthrew the previous Dynasty of idol-worshippers.

The Shepherd Kings, who brought monotheism into the country, are supposed to have been the descendants of Enoch, through Noah and his sons, and Manetho, an Egyptian historian writes, that "Suphis," of the House of Enoch designed the Pyramid, which is often called the "Pillar of Enoch," and that it was under his direction that it was built.

That he is the author of the Book of Job in the Bible, is very probable and that he was a mathe-

matician as well as an astronomer is shown by the great accuracy of the measurements of the Pyramid structure.

As has been previously mentioned, two pillars were erected by the descendants of Adam; "one of brick and one of stone" and "the pillar of stone," which is said to be the Pyramid, "remains in the land of Egypt until this day."*

The Great Pyramid contains, according to Masoudi, a Coptic writer, "the wisdom and acquirements in the different arts and sciences . . . that they might remain as *records* for the benefit of those who could *afterward* comprehend them . . . and it *chronicles* the positions of the stars and of their cycles, together with the *history* and *chronicles* of time past, of that which is to come and every future event which would take place," and it is dated by its entrance which is oriented so that the Pole Star of that period, Alpha Draconis, would shine directly into it.

There are many references in the Bible to the Pyramid and several descriptions of "signs and wonders" and of "an altar in the land of Egypt."

*Josephus

THE GREAT PYRAMID OF GIZEH

Jeremiah refers to the "Mighty God, which hast set signs and wonders in the land of Egypt," and Isaiah writes that "there shall be an altar in the midst of the land of Egypt and a pillar at the border thereof to the Lord," which describes exactly the location of the Great Pyramid.

The first party to enter the Pyramid was Caliph Al Mamoun, Sultan of Bagdad, who in 820 A. D. forced an entrance with the hope of finding treasure, but when the invaders found only empty passageways and chambers, they were greatly disappointed and abandoned further research.

However its accurate measurements and unusual design pointed to some definite purpose in its construction and several devout and scientific scholars were sufficiently interested to try to work out this problem.

After much and patient research the mystery was finally solved to their satisfaction and the Pyramid "inch" was discovered. They found that the number of inches in the various passages corresponds to the number of years in the experiences of the Children of Israel, which experiences these passages represent.

THE STARS TELL THE STORY TOO

Comparing the Bible accounts and prophecies, they discovered that the dates of the Flood, the Call of Abraham, the Exodus of the Children of Israel, the Birth and Resurrection of our Lord, Jesus Christ and other events, are clearly indicated.

The Coffin in the King's Chamber is exactly the same size as the Ark of the Covenant—as recorded in the Bible, and there are other indications which show that the architect was an astronomer and an historian as well as a mathematician.

The sides of the base of the Pyramid correspond exactly, to a fraction of an inch, with the number of days, to the fraction of a day, which comprise the year, and the Egyptian texts support its spiritual inspiration and corroborate its symbolism. They state that the "Circle of the Solar Year" is the "Symbol of the Messiah" who is "Master of the Pyramid and the Lord of the Year."

There are many students of the Pyramid and they are all united in considering it a prophetic revelation outlined in stone, which corresponds with the Bible narrative and they are unanimously of the opinion that its great architect had a wide

THE GREAT PYRAMID OF GIZEH

knowledge of the stars and was also divinely inspired from on high.

From the very "beginning" when "the Spirit of God moved upon the face of the waters and God said, Let there be light," there have been worthy seers and enlightened teachers who have held this torch of spiritual illumination above the darkened world, and its light gradually penetrated the "void," until the full brightness of his glory, who was the "Branch," revealed a new heaven and a new earth.

Through type, symbol and parable the story has been told to "quicken those who were dead in trespasses and sins" and to reveal the Redeemer of mankind.

Jesus Christ rebuked those who looked for material weather forecasts, but could not discern the great revelation at the time of his appearing and he admonished them to take advantage of his light so that they might be called the children of "*light*".

As we endeavor to perceive the meaning of his great precepts and to follow his example, our deep love and gratitude for this Saviour of mankind is unbounded and we also acknowledge our debt to

THE STARS TELL THE STORY TOO

those wise and understanding prophets, seers and poets who have kept the light burning for us to-day, who are the "future generations" for whom their vision was recorded in the Bible Narrative, the Story in the Sky and the Prophecy in stone of the Great Pyramid of Gizeh.

PYRAMID STUDENTS

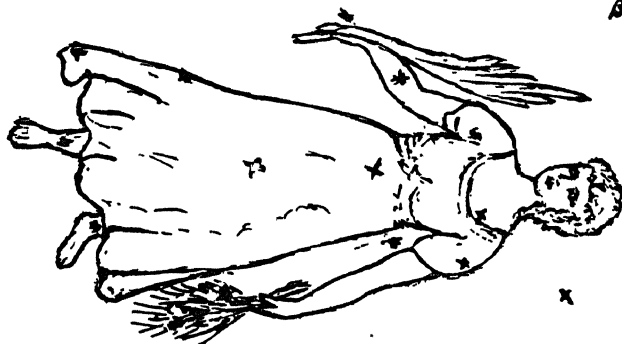
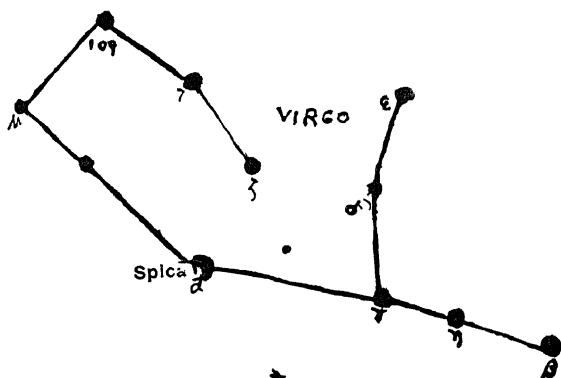
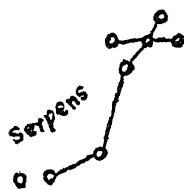
List of authors of books on The Pyramid

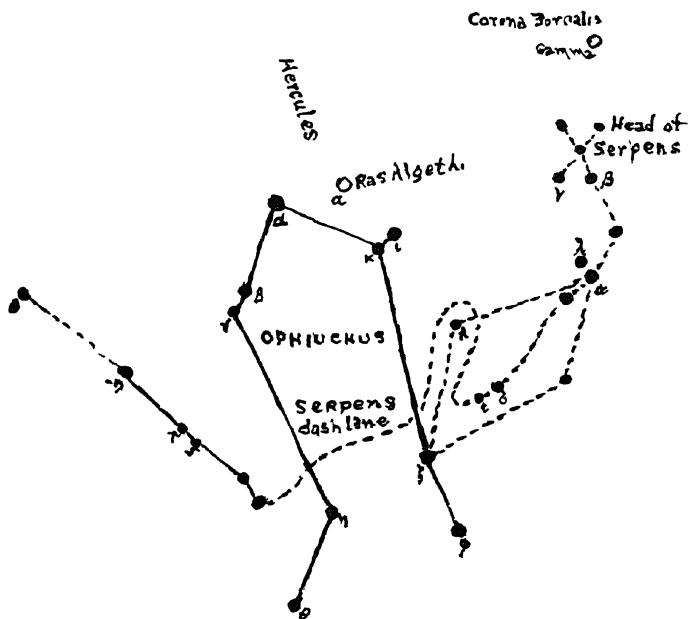
John Taylor
R. B. Amery
Basil Stewart
H. Aldersmith
Robert Menzies
H. W. J. Senior
Richard Proctor
Rev. Joseph Seiss
Sir John Hershel
Prof. John Edgar
Sir Isaac Newton
Col. Howard Vyse
Prof. John Greaves
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SKY MAPS

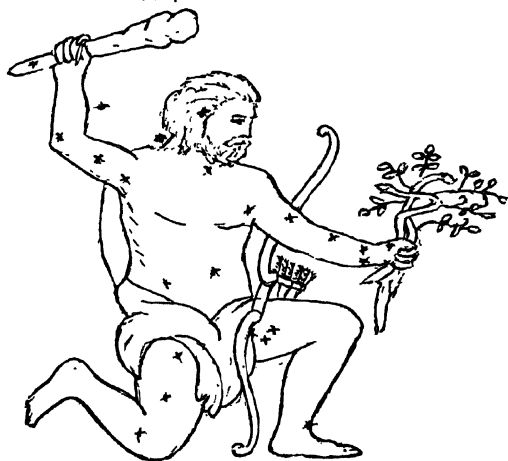
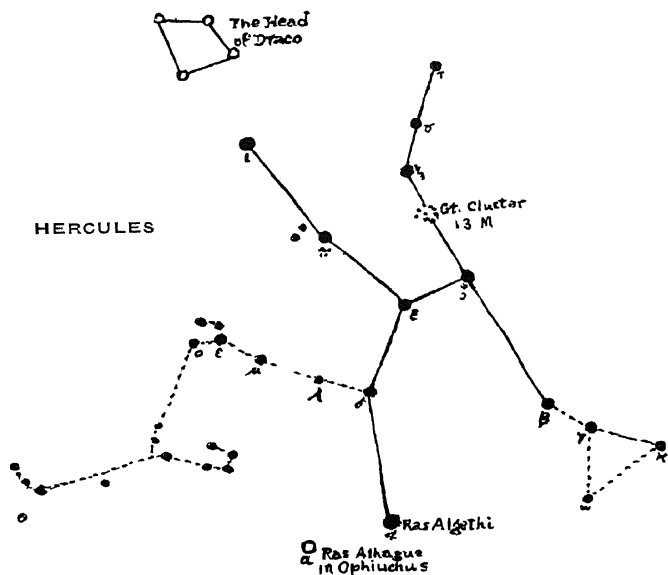


STARS ON JULY EVENINGS
about 9 p. m. E. S. T. near latitude 40° N.

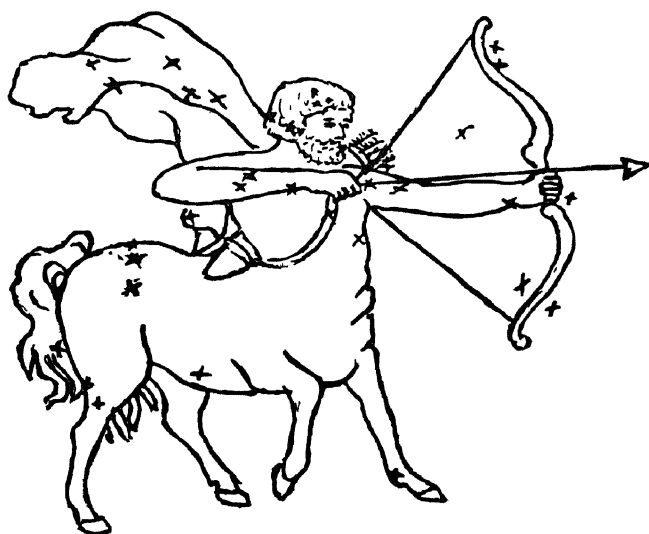
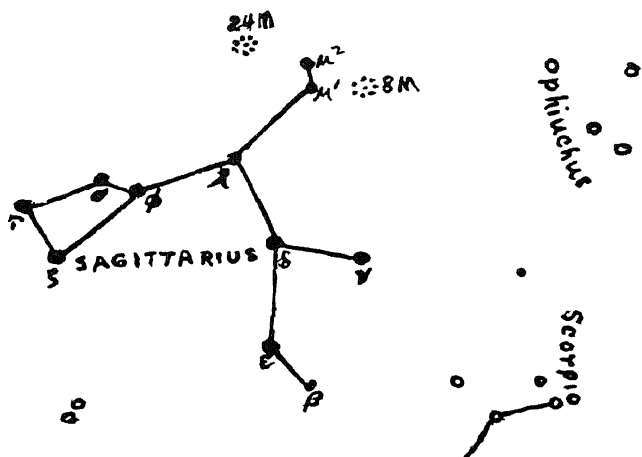




OPHIUCHUS

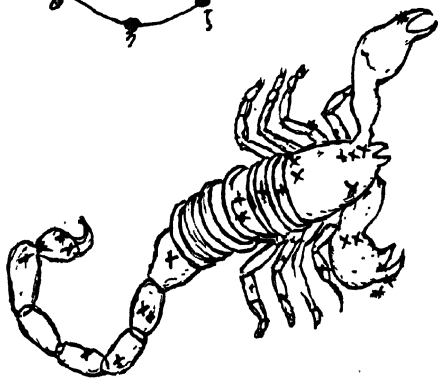
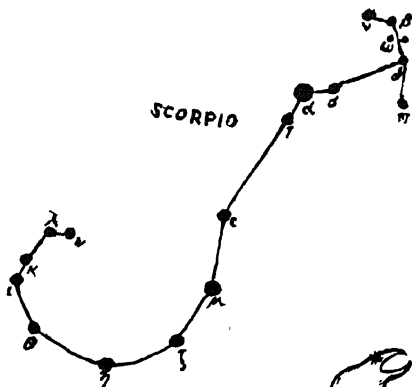


HERCULES



SAGITTARIUS

70
Ophiuchus



SCORPIO

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46	Is.	2:	2.
47	Gen.	1:	5.
49	Amos	8:	9.
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57	John	12:	36.

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